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# REMARKS

CONCERNING THE  
Rooting, Growth and Ripeness  
OF A

## WORK of GRACE

IN THE

## S O U L

CONTAINED

in some Queries moved and answered from

MARK IV. 26, 27, 28.

And he said, So is the Kingdom of GOD, as if a Man  
should cast Seed into the Ground,  
and should sleep, and rise Night and Day, and the Seed  
should spring and grow up, he knoweth not how.  
For the Earth bringeth forth Fruit of her self, first the  
Blade, then the Ear, after that the full Corn in the  
Ear.

by JAMES HOG Minister of the Gospel at Carnock.

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THE  
WORK OF  
S O M E  
GOOD

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672





# TO THE READER.

BEING, in the adorable Providence of GOD, my Lot has been retired, after my Return from a foreign Country, where I sojourned for many Years: I was solicitous to know what Improvement the LORD required of me suiting the Advantages I had enjoyed at Home and Abroad; and forasmuch as the little I owed of Christ was mightily opposed by the Fury and Subtilties of Hell, from the very first Dawnings of Light into Soul; and considering that my Intanglements amidst the snares of Temptations of all Kinds, were greater than those of any others so circumstanced, for what I know, and that the Lord was pleased from Time to Time to break these snares, and mercifully to command such comfortable Escapes as were indeed sweet and solid, yet narrow; I thought myself obliged to keep some Hints about these Straits and Issues, which, I hope, may be of Use to my surviving Friends, while my Eyes are shut. And afterwards, considering that Substance might be represented in a more general, yet plain Manner, without mentioning such Particulars as are not to come under a more extended View, I was inclined to methodize and state the Principal of the Cases upon several select Places of Scripture: These have swelled to considerable Bulk, and being of Weight, as most nearly touching the tenderest Concerns of my immortal Soul, I

thought it my Duty ( notwithstanding the Reluctancies of a timid and bashful Nature ) to communicate sundry of them to some of my judicious and godly Friends, with whom I had the Happiness to live in much intimate and near Fellowship; they, either all or for most Part, did much importune me to publish that Systeme, being, upon the Matter, a large Part of the History of my own Heart, especially seing it contained many Things which are hoped may be of Use to exercise Souls, and to the Knowledge whereof they could not have Access by perusing other Writings, tho' excellent, and far beyond any poor Muse I ever was in Case to offer: Such Solicitations were, I confess, Matter of various Thoughts to me; yet considering the Bulk of the Essay, and being unwilling to engage my honourable and worthy Friends in further Expensings, after much bestowed in thrusting forth some other of my Prints, I declined or delayed to comply with this Motion of publishing this, for that my own Circumstances cannot allow my adventuring upon such an Enterprize without Assistance. Nevertheless, having by an unexpected Disposure of Providence found Encouragement to allow the few Sheets to see the Light, I was satisfied they should go forth as a Kind of Sample, and to testifie my Willingness to publish more, and the whole of this Work, if it please the LORD to open a Door.

J. H.

RE

# REMARKS

## CONCERNING

The Rooting, Growth, and Ripeness of a Work of Grace in the Soul, &c.

### MARK IV. 26, 27, 28.

And he said, So is the Kingdom of GOD, as if a Man should cast Seed into the Ground, and should sleep, and rise Night and Day, and the Seed should spring and grow up, he knoweth not how, for the Earth bringeth forth Fruit of her self, first the Blade, then the Ear, after that the full Corn in the Ear.



PASS the Exposition, for which I refer to Commentators: Neither shall I enumerate the various Acceptions of the Kingdom of Heaven, which is the Subject Matter of my Text. I only premise that, thereby I understand a \* Work \* Acts 26: of Grace, and pour 18. Mat: 13:

and upon the Soul, disposing it for Hea- 34, 44, 45,

I might instruct this Sense, but shall &c.

RE her presuppose it, as what will be evinced

in

in the following Notes. And the Matter is plain ; for in this Respect the *Kingdom of Heaven* is also compared to a Grain of Mustard-seed, and a little Leaven that leaveneth the whole Lump. I proceed then to the Questions.

*Query* 1. What is implied in the Comparifon, by which the Kingdom of Heaven is likned to Seed fown in a Field, which taketh Root, groweth and ripeneth, as in the Text ? I answer, keeping clofs to the Terms of my Text, That it is compared to Seed in the following Regards. (1.) As the Earth is prepared according to the Exigence of the Seed, that the Seed may be caft into it, fo it is the LORD's Way, in order to the fowing the Seed of faving Grace, to plow up the fallow Ground of the Heart, by a convincing, and an awakening Work of his Spirit. (2.) As it is neceffary that the Ground

be good, in order to the Seeds taking Root, growing and ripening ; fo it pleafeth the

*Jer*: 4: 3, 4.

*John* 16: 8.

*Mat*: 7: 17, 18.

Rock, by the

*Matth*: 13: 19.

Person may think it is loft, but it is not : For, tho' it may be hid and covered from his Eye, yet it taketh Root in the mean Time, and is upon its Advance towards delectable Fruits ; and not only is it fo in a previous Work, but even after the Implantation of the Graces of the Spirit, as the Refult of the Believer's Union with Chrift. Saving Grace may be really exercifed, and upon the Way of Growth, tho' with little Comfort upon the Side of the gracious Person, and little Confciousnefs with himfelf of the Exercife for fome Time. Thus it was with the *Canaanitish* Woman, and her that had the blood



sue, who both had truly, yea and strongly  
 exercised Faith, and notwithstanding  
 were filled with Fear, Trouble and An-  
 guish, lest they had committed some Malice,  
 until the LORD JESUS set the whole  
 in a clear Light, and confirmed his own  
 Work in their Souls. (4.) The Seed after  
 it is sown, is not deserted, but remaineth  
 under the Care of Providence in a common  
 Way, and is preserved and cherished by seasonable Moisture,  
 and the refreshing Warmth of the Son's Beams.  
 And thus it is with the Seed of the Word, and the  
 LORD's Work upon the Soul, in a Suitableness  
 unto it. He watereth his Vineyard every Moment,  
 and keepeth it Night and Day. (5.) The common Seed requireth Time  
 before it be ripened, and groweth by Degrees to that  
 Ripeness; so the Seed of the Word requireth also Time  
 more or less, and hath its Increase greater or smaller,  
 by various Degrees. The LORD's Chosen  
 are the first Babes, and afterwards young Men;  
 and thus they arrive unto the Measure of  
 the Stature of a perfect Man in CHRIST. (6.)  
 The Seed sown in the good and bad  
 ground, meeteth ordinarily with the same  
 like Trials; nevertheless, the good  
 Seed holdeth out against all these Trials, and yet with  
 considerable Difficulty; so that it may go near to be  
 lost. All this is so evident in the LORD's Work  
 exercised upon the Soul, that I need not apply. (7.) Our  
 ordinary Seed, notwithstanding the Varieties of Weather,  
 yet is usually ripened at length completely; and so  
 is assuredly with the Elect Person in Spirituals. (8.)  
 As the common Seed, so much more the Seed of saving  
 grace riseth, and is ripened with Increase, greater or  
 less; yet such as beareth a competent  
 proportion with the Seed sown; so the  
 spiritual Seed groweth and ripeneth with  
 increase. This Truth appeareth further from the Parable  
 of

*Isa: 49: 13,*

*14. & 30.*

*10.*

*Pf: 88. per*

*101.*

*Mark 5: 3.*

*Matth: 15:*

*from 22.*

*Is: 27: 2, 3.*

*1 Pet: 2: 2.*

*Heb: 5: 13,*

*14.*

*1 John 2:*

*12, 13, 14.*

*Mai: 13: 23.*

- Matth: 25:** of the Talents. Forasmuch as by the Seed  
 15. we are to understand true and whole  
 Doctrine, as being the only Channel  
 through which we have Ground and In-  
**Gal: 3: 1,2.** courage to expect the Influences  
 Grace.

I adventure upon a second Query, viz.

**Query II.** In what Ways, and by which Evidence  
 may we safely judge concerning the Goodness and Who-  
 someness of the Seed, as doctrinally sown?

**Ans. 1.** For Caution, I shall be very loth to de-  
 termine any Thing rashly in this Matter, but am, upon the  
 Contrary, most cheerfully willing to take Things by the  
 best Handle, and with all these Allowances, which the  
 sinful Weaknesses of a Gospel Administration by finite  
 Men do necessarily require. (2.) Where the Gospel is  
 rightly dispensed, it is manifest, That the Dispensers do  
 and will lay out themselves for displaying of the Glory  
 of CHRIST. This was the Apostle of the Gentiles

stated Resolution; namely; *I determine*

**1 Cor: 2: 2.** to know nothing among you but JESUS  
 CHRIST, and him crucified. And he

**1 John 4: 1:** we have that general and comprehensive

**1 Cor: 2: 3.** Mark for trying the Spirits; whether they  
 be of GOD. All revealed Truth centers

here. The whole Scripture is a further Deduction and  
 Enlargement of the first Promise; be

**Gen: 3: 15.** the Law ceremonial and moral terminates  
 in him who is the *End of the Law*

**Heb: 9: 4:** Righteousness. The Law was put in the  
 Ark, which eminently typified our LORD

JESUS; and it is also evident, that the glorious Gospel,  
 of which we have the Marrow summed up in the  
 great and precious Promises consisteth in the Revela-

tion of Christ, in whom all these Promises

**2 Cor: 1: 20.** are yea and Amen. Besides that, the Power  
 of our natural Darkness consists

chiefly in our Ignorance of CHRIST, who, as Redeemer,  
 was not known to our first Parents before their Fall

did their State of Integrity require so much as is  
 manifest and acknowledged. But for a more particular  
 and close Deduction of this Head, I represent, That  
 wherefore the Gospel is faithfully and freely dispens-  
 ed, the following Particulars may be observed, as so ma-  
 ny Signs and Instances of Soundness in Doctrine, con-  
 firming the Glory of Christ. (1.) Our natural Ignor-  
 ance of him, and Enmity against him, will then be  
 fully, closely, and particularly held forth, and a  
 natural Estate as a State of Death, and therefore of ut-  
 ter Impotency, will be wisely, zealously, and thoroughly  
 declared. We naturally think well of our selves; but  
 faithful Administration of Gospel Ordinances will  
 earnestly pointed towards a casting down of these  
 and Dragons. I need not quote many Passages; the  
 following may be viewed, *Rom: 3: 10, 11, 12, 13. Eph: 2: 1, 2. Rom: 8: 7. Eph: 4: 18, and 5: 8. Jer: 13: 23.*  
 Our Rootedness in a Covenant of Works, and our  
 Addictedness to a Way of acting suited to that  
 Covenant, will be conscientiously discountenanced and taxed,  
 being intirely contrary unto the Nature, Scope and  
 Ends of the whole Gospel. We are either altogether  
 unconcerned about the great Salvation, being drowned  
 in (3: 3.) in the World, and amongst our own Lusts;  
 or, by the Strength of Conviction, we be brought  
 to some Enquiry into, or Exercise of Mind about  
 these Things, our Concern is wholly legal. It is a  
 known Truth among all who are exercised to Godli-  
 ness, That an effectual Divorce from the Law as our  
 Husband, is the greatest and most difficult Stroke;  
 in Order to our Espousals and Union with the Lord Jesus;  
 as also, *Rom: 7: 1, 2, 3.*  
 Byals of this Sort, under a great Variety  
 of specious and subtil Disguises, will continue to be  
 Matter of many Temptations and Wrestlings to the Believer, while  
 Sin and Breath remain. In all which the  
 Order and Statute of Ordinances will be ordered in  
 conformity to his Duty and Interest in these Things,  
 where-

wheresoever the everlasting Gospel is rightly preached (3.) In like manner, the Nature, Necessity, and other Things which belong unto special and saving Illumination, will be sincerely and faithfully taught; forasmuch as the necessary Translation from Darknes to Light, and therefore from the Power of Satan unto GOD, layeth the Ground-work of Salvation, and the carrying of this Change by a progressively enlightning and enlivening Influence, comprehenderh the whole.

*Mat: 26: 18.* Work, and hath every Thing else connected with it, until the Light of Glory pass on the Cope-stone: And in particular, the

*Psa: 43: 34.* Possibility of removing the Vail, or taking away the Face of the Covering from off our

*Jer: 23: 15.* Eyes, without a creating Work, will be plainly held forth, seeing the Gospel of the Lord Jesus Christ, who is the Substance and Marrow thereof remaineth with us: & until that God who commanded Light to shine out of Darknes, shine in upon our Heart.

(4.) The Efficacy of a special savingly enlightning Work, will be faithfully displayed, which is still accompanied with such a powerfully persuasive, drawing and determining Influence, as certainly procureth an inevitable Following. For as

*Mat: 17: 23.* An unknown God can never be acceptably worshipped, nor an unknown Christ be truly received; so the enlightning of our Minds by the Knowledge of Christ, will not only remove the great Obstacle of saving Faith, but also procureth that wherein it further consisteth: And, for Confirmation of this, it may be considered, That the Spirit of the Lord designeth Faith

*Isa: 53: 11.* Knowledge. And they who know his Name, will put their Trust in him.

*Psal: 9: 10.* That I seclude Assent, Assyance, and Outgoings of the Will, or whatsoever else belongeth to Faith, though I positively assert, That all these are introduced, effectuated, preserved, and increased by the



sending forth his Light and Truth in  
 the Heart. I might on this Occasion *Pfal: 41:3,*  
 heavily bemoan an universally prevailing *4.*  
 ignorance of Christ, even as to the Letter,  
 and much more with Respect to the saving Knowledge  
 of him; while in the mean Time we strongly presume  
 that we know him: As likewise, I might take Occasion  
 to represent several Things amiss and deficient in this  
 important Regard, with Reference to the State of Or-  
 diances, as dispensed by many: But I spare. They  
 who are sincerely exercised about these Things, need  
 not such a Remembrancer; and I dare not doubt, but  
 that the LORD, who hath not left himself without a  
 witness among us in this Way, will also strengthen the  
 faith which remaineth, and would otherwise die out:  
 neither shall I conceal it, that I have the sweet Ex-  
 periment of a smoking Work of this Kind, its breaking  
 forth into a heavenly Flame. So much for this. I  
 proceed to the third Question.

*Query III.* Presupposing the Goodness of the Seed in  
 doctrinal Sense, it may be enquired, Whether this good  
 Seed hath taken Root in the Heart, which, in such a  
 Case, is assuredly made good Ground?

*Ans.* Seeing the Enquiry is of a very great and necessary  
 import, I premise a few Particulars very briefly, before  
 I give a more direct Answer. And first, I represent, That  
 the Trial in the Case under View, is Mat-  
 ter of a most weighty Concern; for, (1.) *1 Pet: 1:25.*  
 the doctrinal Seed is very precious, being *Ja: 1: 18.*  
 the Word of the living God: (2.) Hence it *Pfal: 126.6.*  
 that not one Grain of this excellent Seed  
 shall be lost towards our Account, howsoe-  
 ver we use so great a Privilege. None of  
 the LORD's Words can fall to the Ground, *If: 55: 10,*  
 they always prosper in a *11.*  
 Word of Judgment or Mercy. (3.) It is, the *Mar: 5: 18.*  
 sign of the gracious Dispensation, that  
 the excellent Seed should have its suitable Increase, and  
 the righteous LORD, who is the Judge of the whole

Earth, will require so much in a suitable Proportion. We must undoubtedly account for every such Occasion and for certifying us concerning the foresaid Account, find in the Word, that particular Notice is taken of the Opportunities, as to Matter, Frequency, Degrees, and Evidence, with whatsoever further belongs to rendering them advantageous. This is the Word, for the Import. I shall next give a Hint at the Difficulty of this Trial, which appeareth in these few Particulars.

The Seed sown in the good Ground and yet disappear for a long while, which readily put the exercised Soul to many uncertainties, both about the Ground-work and Advance of a saving Change.

The several Ruins of the bad Ground needs prove not a little alarming unto these whose Hearts are notwithstanding made a good Soil; and it is manifest that such Trials as make a more common Work of the LORD's Spirit to vanish, will, by a Reason of Power of Unbelief, not a little perplex these who indeed do fear the LORD, and truly enjoy that which the LORD promised, namely, That he never thirst; but the Water that our LORD giveth him, shall be in him a Well of Water springing up unto eternal Life.

House built upon the Rock is sore assailed, tho' the Foundation of the LORD standeth sure; and the fiery Trial may prove straitning, that the Believer shall scarcely obtain the desired Increase. (3.) We want not divers scriptural Instances, which evince, That even the most eminent Saints have been sometimes sore put to it as to the Foundation and Vitals of Religion. (4.) Evil spirits, with all the Assistance they can procure, are great and eager Enemies both to the Increase of this Season, and likewise to the Believer's Perceptibility of that Increase, which with other Things

of the like Nature, rendreth his State in  
 time to be, at best, a militant Estate: Ne-  
 vertheless, there is Incouragement here,  
 inasmuch as evil Spirits are not Ene-  
 mies in earnest, save unto those who  
 have escaped, or are like to escape their  
 snares; for when a strong Man armed  
 keepeth his House, his Goods are in Peace.  
 Devils lay out themselves to have an undisturbed Pos-  
 session. Satan is not divided against Satan. These Par-  
 ticulars being previously offered, I proceed to a more di-  
 rect Answer, by assigning these few subsequent Marks  
 of the Seed its having taken Root in the Heart, as good  
 ground. (1.) The good Seed may be look'd upon as  
 having taken Root towards a solid Advance, when first,  
 that which is the chief Strength of Satan's Kingdom,  
 truly become the Matter of the exercised Person his  
 deepest Concern, *viz.* Ignorance of GOD  
 revealed in the Gospel, the Vail conti-  
 nuing in a great Measure upon the Heart,  
 and a Face of Covering upon the Eye. It  
 by the Entrance of Light, that Darknes  
 discovered; and I would think it some Evidence of its  
 being broken as to the Reign and Power, when it really  
 cometh the exercised Person's greatest Burden; and  
 not such a Weight as procureth his sinking into ut-  
 ter Discouragement, or declining unto a Sort of care-  
 less despondency. But upon the contrary, the afflictive  
 use of these Evils proveth quickning,  
 and inciteth him unto a more diligent Use  
 of the instituted Means, with a careful at-  
 tending upon the LORD for the Fruit of  
 his Spirit; and such Discoveries, with a hum-  
 ble Sense of remaining Ignorance, will be found to ac-  
 company and usher in every further Degree of saving  
 Knowledge, in a suitableness unto that which it pleaseth the  
 LORD to manifest concerning himself, and of the secret  
 workings of Unbelief, with other Evils; the Conviction  
 whereof

Eph: 6. 16,

11, 12.

Rom: 13:

12. 13.

12. 13.

12. 13.

Luk: 11: 21.

Luk: 11: 21.

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Luk: 11: 21.

Luk: 11: 21.

*Pf.* 73: 24. whereof he carrieth effectually Home  
*Pro.* 30: 2. the respective Issues of the Believer's Con-  
 flicts. (2.) It is in like manner a confirming

Evidence of the forementioned Rooting, when the Per-  
 son seeth still more and more of the Worth and Exce-  
 lency of the Light, or rather of him who is the Light  
 and thus the Soul is raised to esteem *the Light of the*  
*Knowledge of the Glory of GOD in the*

*Pf.* 4. 6, 7. *Face of Jesus Christ*, to be that which re-  
 & 27: 4. & ly it is, namely incomparably preferab-  
 43: 3, 4. to all secular Injoyments. Now that the

Light is of so high a Value, as was men-  
 tioned, will manifestly appear, if we consider that it  
 (if I may so design it) the Source or Fund of Faith  
 and all who fear GOD, know that the

*Isai.* 54: 13. of Religion dependeth upon saving Faith

*Fer.* 31: 34. which Faith is only wrought, preserved

*John* 6. 44, and drawn forth by the Influences of He-  
 45. ven. I represent this with the great

Confidence, for that the eminent Exce-  
 lency of special and saving Light, is not, nor can it  
 be known, nor the Person enabled and determined  
 put a just Value upon it, without enjoying the Thing  
 it self. I may compare it unto, and do really think

it is a Part of that which the Spirit of

*Rev.* 3: 17, LORD designeth by the white Stone,

18. the new Name, which none knoweth

save these who have them. They, and

they alone, who have chosen that better Part, do

know its true Value. And the just Impression, with

suitable Estimation of the Blessings thereof

*Luke* 10. selves, is only attained and made to grow

42. by the Enjoyment. (3.) It is a further

*Pf.* 84. 11. Evidence of the good Seed its having taken

12. an Root, when the Fear of the LORD

is imprinted upon the Heart, and is further

extended through the Thoughts, Affections, Words

and the whole Conversation of the exercised Person

over which it beareth an universal Sway. The Ground



of this is manifest, because the Fear of the LORD is both the leading Principle, and comprehensive Summary of all Religion: And therefore when this sweet and reverential Fear is deeply riveted upon the Heart, the Whole of Religion must accordingly have its Seat there. (4.) Seeing the Nature of our Sin and Fall consisteth in our departing from the LORD, and turning in to Self and the Creature, it must needs be a clear and satisfying Mark of the Seed's having taking Root, when Self hath gotten its fatal and irrecoverable Stroke; which I sincerely think is then inflicted, when the Believer is more and more habituated unto the pleasant and christian Duty of denying himself, taking up his Cross daily, and following the LORD. More particularly, it is a satisfying Evidence of Self's being brought down, when the Believer is effectually and sensibly raised above the acting from and for Self, and is sweetly inured to a living the Life which he liveth in the Flesh, by Faith in the Son of God. As also, when his Expectations from Self and the Creature, are gradually drained off, and he is still more and more habituated to a settling his Affections upon the Things which are above, and to the going out of the whole Man towards such Things by the Prayer of Faith. (5.) It also demonstrateth the Rooting of the Seed, when the Believer is made still more and more watchful over his Occasions, and taketh careful and punctual Notice of them, not daring to suffer any of these Opportunities to pass over with some proper Fruit. This is taught us in the Parable of the Talents. And the Expressions are clear to this Purpose, which may be viewed. Finally, (6.) It may be of Use, and hath its own Evidence, for clearing

*If.* 66. 1, 2.

*Mar.* 10. 28.

*Psal.* 111.

10.

*Eccl.* 12.

13, 14.

*Job* 28. 28.

*Matth.* 16.

24. & 10.

38.

*Mark* 8. 34.

*Gal.* 2. 20.

*Luke* 17. 5.

*John* 15. 5.

*Col.* 3: 1, 2,

3.

*Philip.* 3:

20.

*Mat.* 6: 19,

20, 21.

*Mat.* 25: 14.

*Mar.* 24: 45.

*Mark* 13:

33.

and

and verifying the LORD's Work in this, when the Believer is found careful about the Seed, much concerned and very cautious lest it receive Hurt, either by unsound and unwholsom Doctrine, or an untender Conversation, and in whatsoever Way it may be otherwise endangered. And hence it is that Christ's Sheep, who by a supernatural Instinct, understand his Voice, will be

very loth to hear the Voice of a Stranger or to listen to the Instruction of him who causeth to err from the Words of Knowledge. It is therefore the concerning Business of these whom the LORD is carrying effectually towards the great End, to use the appointed Means, to enquire diligently into the State of Ordinances, and to try the Spirits for that Effect. So much

in a few Words for the rooting of the Seed. I proceed next to propose some Queries relative unto its Growth with Respect unto which, I shall take under View the Nature, Way and Signs of Growth, and shall but succinctly touch the two former, and insist more particularly and closely upon the last, namely the Signs.

*Query IV.* Wherein consisteth the Nature of the Seed's Growth, or what is it to grow in Grace?

*Ans.* We must necessarily presuppose here a gracious Translation from Darknels to Light, and from the Power of Satan unto God. No Growth can have Place, except

the Seed be down, and hath taken Root in the good Ground, and an Ingraftment into the true Vine is of absolute Necessity.

*John 15: 1, 2, 3.* and previous to the bearing Fruit in the Vine, as is manifest. (2.) The Nature of the Growth is shortly, clearly and fully expressed in that Passage, *viz.* The Remnant

*Matth: 13: 23.* of Israel shall again take Root downward and bear Fruit upward. In a Suitableness unto which Account, I understand by the Seed's Growth, a still deeper rooting, with a proportioned Increase, more especially in these three comprehensive Particulars, (1.) The en-

lightning

lightning the Mind in the Knowledge of Christ, and in a peculiar Manner, by growing Discoveries of his Glory; when the exercised Person groweth with Respect unto this, the Light goeth from Time to Time still deeper into the otherwise dark and dismal Dungeon of the heart, and is extended through the most dark Corners and hidden Recesses of the same; and according to this rooting, the Light hath a growing Diffusion, and is extended further unto all that by which the LORD maketh himself known, namely his Titles, Attributes, Ordinances, Words and Works, of which I need not particularly treat. Let it suffice to observe, That in all these more of the LORD is seen, and still with more thorough Satisfaction and Evidence; as also with a growing Sweetness of Serenity and Delight. (2.) Growing implieth likewise a deeper rooting, and suitable Increase of Humiliation, as natively following upon, and resulting from saving Illumination. I understand especially a more thorough plying of the whole Man, under the LORD's Sovereign, Wise and Gracious Disposal, as his Laws, Institutions, Providence, and especially in these Regards, with Respect unto which, that Disposal is more peculiarly trying. In a Word, I mean a further breaking of the renitent Principle; and especially where its Power is greatest, concerning which the exercised Person may bring himself with an Eye to its chief strengths, in a Suitableness unto his own case, as particularly circumstanced. The same is also to be enquired into, and examined with Reference unto the Diffusion of this submissive Acquiescence; through all the Concerns of a Christian Walk, as when'd up in the denying of our selves, taking up our Cross, and following the LORD. I understand a deeper riveting, and proportioned Measure of Faith, both as to that special

2 Cor: 3: 18. & 4: 6.  
Psal: 27: 4.

1 Sam: 3: 18.  
2 Cor: 10: 4, 5.  
Isai: 39: 8.  
Lam: 3: 27, 28.

Ro: 9: 21:  
Isai: 45: 9.  
Jer: 18: 6.

Matth: 16: 24.

Light which is the Ground and Fund of it, by which it is preserved and nourished, as also the Adherence, Dependence, and Confidence, or fiducial Strength, Application, and Establishment of the same.

2 Pet: 1: 5. or a firmer Settlement of the Habit, and  
 Luke 17: 5. proportioned Increase in every Thing be  
 John 6: 69. longing unto it. But of this, and other  
 Gal: 2: 20. forementioned Points, I intend to speak  
 John 3: 33. more closly in the Sequel. And so much  
 Mark 5: 36, shall serve for a Hint at the Nature of this  
 Etc.

Growth. Before I proceed to clear the Way and Manner, I deduce this one Caution, namely, that we ought to beware of taking a mere Shadow of Growth, in stead of a real Advancement. Sometimes Vines, and other Plants or Seeds, come up by a Sort of luxuriant Increase, which dissipateth the Strength of the Seed in fruitless Branches, Blades or Leaves, and rendereth a cutting off these, and a pruning to the very Roots to be most necessary, as without which, little or no just and solid Increase could be expected: And hence there is no Ground to mistake the Disposal of Providence, which bringeth Persons very low, who otherwise may have the Root of the Matter in them (and even after somewhat of Improvement) when the Growth is not solid, but in stead thereof, the Person is like to lose himself in a Mass of Notions, Debates, and empty Shews of a fair and painted Profession, of which I might speak more particularly, but that these judicious Persons, for whom my Remarks are principally intended, will understand sufficiently the which I design, without any further Deduction. I shall next go on to the Way of Growth; with Reference to which, I propose this short Question.

*Query V.* In what Way doth the Seed of saving Grace grow and advance towards a compleat Maturity?

*Ans.* I must confess, That there are many Things relative to this Head, which I find uneasy and impossible to be opened, or rather not possible for me to explain.



The Effects are indeed clear and perceptible in their own Nature, ( tho' often much hid from the exercised Person ) but the Way of Advance is a great deal more obscure, notwithstanding, without adventuring into so great and impenetrable a Depth, I shall represent a few Generals, as so many Properties of this forementioned Growth, which may serve to illustrate the same; yet prescinding from the more direct Signs, which I intend to treat afterwards. (1.) True Increase is solid; I understand its having a sure and strong Foundation, viz. the Rock Christ, and its being raised towards its compleat Height in a sure and stable Manner, yet still and only upon the Rock; for it ought to be reckoned, and will be accounted by the Believer, upon the Score of free Mercy, that the Wood, Hay and Stubble which he reared up upon the Foundation, be mercifully burnt up; moreover, in this Case, the Fabrick ( may I so allude ) is like unto a vaulted Work, that's, the stronger the greater the Weight be which is raised upon it. (2.) The Believer's Growth dependeth intirely upon these gracious Influences of the Spirit of Christ, which are only conveyed through the Channel of the new Covenant; and therefore all these who are exercised to Godliness, will humbly and carefully wait for them in the Exercise of Faith, esteeming, and diligently improving the Means and seasons of Grace. (3.) The Christian's Increase is not sudden, but gradual, being in this, like unto the ordinary Growth of seeds or Plants: Nevertheless, it is sometimes quicker, and at other Times more slow, because depending intirely upon Heaven's Influences, and sadly interrupted by our grieving the holy Spirit. Great are the Varieties in these Regards, both as to Persons and Things: Notwithstanding, the

Mat. 7: 24.

1 Cor: 10: 4.

1 Cor: 3: 12,

13, 14, 15.

Gal: 2: 20.

Isai: 59: 21.

Isai: 27: 1,

2, 3.

John 15: 1,

2, 3, 5.

2 Cor: 3: 5.

Psal: 27: 4.

&amp; 80: 9, 10.

&amp; 84: 10.

Eph: 4: 30,

45. If: 63:

9, 10.

**LORD** will carry every one, and even the meanest Weakling amongst his Children, compleatly thorow every Stage of their Christian Course, until they arrive happily at the End of their Work and Way,

**1 Pet: 1: 5.** the Salvation of their Souls. (4. The Believer's Progress is attended with many Conflicts, and the LORD carrieth him through much Opposition, seing, while here, he is still in the Throng of his Enemies, both within and about him. The Flesh will always strive against the Spirit, and the Spirit against the Flesh, and our Wrestlings are against more formidable Enemies than Flesh and Blood, even Principalities and Powers. From which Properties I deduce these two Consecratories,

**Gal: 5: 17,** which may, through the LORD's Blessing be of good Use for Light and Direction, in all the Concerns of our Work and Warfare. (1.) That Religion, in its Life and Power, is an earnest Business, and Matter of deep and concerning Exercise; and hence it is, that it cannot consist with our giving Way to Sloth.

**Mark 13:** The Warning which our LORD gave to one and all, viz. *Watch*, ought to be carefully adverted unto in all Things which

belong unto Life and Godliness. It is most dangerous to sleep before a watchful Enemy. War requireth a great Deal of Vigilance; no Advantage can be attained or maintained otherwise, as might be particularly specified, were it necessary. (2.) It appeareth from the Premisses, That no Advantages can be gained, or may be safely reckoned upon in Spirituals, but such as result from a real diminishing of the Power of our Enemies; seing in War we must judge concerning the Strength of the one Party, by the weakening of the other; which is not done in this Case, nor can be in any other Manner,

than by fighting it out earnestly and fairly. No Capitulation, Composition, or any other Way of Agreement, whatsoever

**Mat: 11: 12.**

**Psal: 144: 1.**

be, may take Place in this War ; and  
 heavenly Wisdom in its Life and Exercise 2 Cor: 2:11.  
 absolutely necessary for ballancing the  
 receipts of our Adversaries. Having represented these  
 properties, it may be more closly enquired,

*Query VI.* In what manner are Believers taught of the  
 LORD to manage for an effectual attaining of the fore-  
 said Growth in the LORD's Way ?

*Ans.* This spiritual Warfare is, through Grace, ef-  
 fectually managed in a Way of Wrestling by the Prayer  
 Faith. We have a compleat Pattern in the Wrest-  
 lings of our Lord Jesus, especially while in his Agony,  
 related *Mat: 26*, from *37*. *Luke 22*, from *39*. And  
 any should pretend a Singularity in this Example,  
 without Ground, seeing he is our compleat Pattern,  
*1 John 3: 3*. we may view the Instances of  
 such Creatures like our selves. In this

manner every Believer is taught of GOD 2 Cor: 12:  
 8, 9.

Grace affordeth him against the LORD's *Gen: 32:*  
 24, 25.

his Enemies. We have a pleasant Si- *Rom: 6: 14.*  
 militude, and more than a Similitude of

in *Bathsheba* and *Nathan* their plead-  
 ing *Solomon* his Title against the Insurrection and  
 reason of *Adonijah*, who had usurped the Throne;  
 whereof ye may view the History in *1 Kings 1*, from  
*1* to *5*. This Conspiracy was defeated, and the chief  
 author thereof brought down, by their

pleading *Solomon's* Right. *My lord, thou 1 Kings 1:*  
*Pre-est—Assuredly, Solomon thy Son shall* verse 17.

be after me. (2.) These Battels are

fulfilled in a Way of quiet and patient Wait- *Psal: 27: 14.*

ing yet not slothfully, but in a believing *& 31: 24.*

use of every instituted Mean : Forasmuch *& 40: 1. &*

as this Work (which is wholly the *130: 5, 6.*

MANE LORD's) is not presently finished upon *Mic: 7: 7,*

and Prayers of his People, whose Faith and *8, 9.*

patience he requireth to be exercised, and *Heb: 6: 12.*

we have tried in this Manner.

I go on next to propose some Queries relative to the Signs of Growth, and particularly with Respect to Illumination, Humiliation, and Faith; only I think necessary first to represent two or three general Considerations, as so many needful Preliminaries, that of Way in the subsequent Trial may be more plain and sie. (1.) When I reduce the particular Signs to the forementioned Heads, I understand them not so, as they were really separated, tho' I take them under separate Consideration towards the expressing of that which I intend, with the greater Perspicuity;

That is, I do not so understand the Thing, as if Illumination were separated from Humiliation, and either or both of them from Faith, and the more direct Fruit of that Faith. I speak of a Person truly gracious, whom all these are found, in a greater or smaller Measure. Nevertheless, I have, in this, some Eye to the native Connexion of the Things, and the Manner of the LORD's working, both in the Beginning and Progress of a gracious and saving Change; with Relation unto which, I sincerely think, That the one hath a Influence upon the other, namely, Illumination upon Humiliation, and both of these upon Faith, and on divers Actings and Fruits thereof, which yet are still together in every Child of GOD, of whom I only speak. (2.) I would have it adverted to, That it is not safe to take our Measures concerning Growth, from some transient Skirmishes, or little Flights of Thought and Affections, which in this Matter,

*Hos: 6: 4.*

*Psal: 78: 34,*

*35.*

*2Tim: 4: 7, 8.*

*1 Pet: 1: 7.*

*Job 23: 10.*

*Luke 22:*

*31, 32.*

come to no solid or valuable Account. I willingly acknowledge, That even light Conflicts want not somewhat of desirable Effects in Persons truly gracious; yet is utterly unsafe for any of them to take their Measures from thence, as to a further Advance and Improvement: Let them rather consider their more stated Battels, the Furnaces and Siftings, which they undergo for that Effect. (3.) And hence



the exercised Person measure his Advance, according to the Success of more decisive Battels, which is assuredly real, and will be ordinarily found proportioned unto the Greatness of the Conflict. And it is beyond all Manner of Doubt, that the LORD will carry every Believer through the Thick of his Enemies; and to his great Advantage; forasmuch as, the Honour of our gracious Head is therein most nearly interested, and therefore the Seed of the Woman shall bruise the serpent's Head. The Battel is the LORD's; and greater is he who is in the Believer, than he who is in the World. In a Suitableness to these proposed Grounds, I proceed to the remaining Queries.

1 John 4: 4.

Rom: 8: 28.

Psal: 1: 3.

**Query VII.** Which are the clear and satisfying Evidences of special, saving and growing Light?

*Ans.* These, amongst others of the same Nature, may be shortly considered, (1.) As Light groweth, the Believer becometh still more deeply sensible of his remaining Darkness, and is more grieved for, and ashamed of the same. Until the Entrance of saving Light, he never attaineth a right and just Impression of that Darkness; and as the Light groweth, it will be found still the more intolerable unto him. From this it appeareth, that the LORD's teaching a gracious Person, and his improving thereby, will still render him more and more humble and tractable. Our empty Notions of fruitless and literal Knowledge puff us up; but true and saving Light fixeth the Root of humbleness of Mind still more deeply and firmly; and thus the Increase hath a proportioned strength and Solidity, like the House founded upon a Rock, which cannot be overturned, but is really established by the Winds, Storms and Tempests which assault it. (2.) As Light increaseth, that Light, or rather, he whom the Light manifesteth, is still more precious in the Believer's Eyes: The Glory

Psal: 73: 22.

Pro: 30: 2;

3.

Joh 4: 5, 6.

1 Cor: 3: 18.

Mat: 7: 24.

1 Cor: 8: 2;

3.

1 Pet: 2: 7.

of Christ is gradually more displayed, and the Impressi-  
on thereof accordingly fixed upon the Heart, and ex-  
tended to more delicious Views of his Person, Offices,  
his Estate of Humiliation and Exaltation, his Cross,  
and the whole of the Disposure of his Providence: In  
all which, and in every other Respect, the Believer be-  
holdeth, esteemeth, adoreth, and loveth him still more  
and more with his whole Heart. I may in this allude

unto the History we find 1 Kings 10: 1, 2.  
*Matth: 12:* 3, &c. and unto which our LORD re-  
fers. The Queen of *Sheba* was much taken  
42. with the Happinels even of the meanest  
*Luke 11:* Domesticks of *Solomon*, because of the Oc-  
31. casions they had to hear his Wisdom.

What then shall be said of these, whose Eyes are opened  
to behold a greater than *Solomon*? *Happy are thy Men*  
(said she) *happy are these thy Servants which stand con-*  
*tinually before thee, that hear thy Wisdom.* It was upon  
this Account that a royal Prophet, the Man according

to GOD's own Heart, preferred a Day in  
*Psal: 84:10.* the LORD's Courts to a Thousand else-  
where; and choosed rather to be a Door-  
keeper in the House of GOD, than a Dweller in the  
Tents of Wickedness. A View of this Glory caused  
*Moses* to choose suffering Affliction with the People of

GOD, rather than to enjoy the Pleasure  
*Heb: 11:24,* of Sin for a Season, esteeming the Reproach  
25, 26. of Christ greater Riches than the Treasure  
of Egypt. But what need I to speak of

Creatures; our LORD rejoiced in Spirit, when he com-  
memorated the Happinels of these, unto

*Matth: 11:* whom such Things are discovered, which  
26, 27. yet remain hid from the Wise and Prudent

(3.) The Increase of Light discovers it self  
*Luke 10:* from these strong, sweet, and insatiable  
21. Desires still after more, which do not fa-

*Psal: 63: 1,* to proceed from the Entrance thereof  
2. &c 27: 4.

*Isai: 33:17.* This is a following on to know the LORD  
which resulteth necessarily from the true

and saving Knowledge of him, and the  
 source of all is, viz. His going forth it's  
 prepared as the Morning, and his coming  
 into the Soul as the Rain. It is far other-  
 wise with these who put the hand to the  
 plough and look back, thereby declaring  
 themselves to be unfit for the Kingdom of GOD. The first  
 views in this Case, have indeed some Sweetness, and the  
 beholder rejoiceth; but ah! it is only for  
 a Season! *He who receiveth the Seed into stony  
 places, beareth the Word, and anon with Joy re-  
 ceiveth it; yet hath he no Root in himself, and  
 therefore endureth but for a while.* In this  
 we may perceive the great and fundamental  
 fault with them *who were once enlightened,  
 and tasted of the heavenly Gift, yet afterwards  
 fell away.* In Opposition to all which, the Light of  
 the Knowledge of the Glory of God in the Face of Je-  
 sus Christ, or rather he whom that Light discovers, be-  
 cometh, as said is, still more precious in  
 the Believer's Eyes; and hence it is, That  
 the Desires of his Soul to the LORD, and  
 the Remembrance of his Name, are more  
 and more enlarged. (4.) According to the  
 Believer's Growth in Light, the Discove-  
 ries of Sin in his Nature, Heart, and Way, go deeper,  
 and are further extended; and thus the exercised  
 Soul is still more filled with Shame and Sorrow, which  
 are not diminished, but truly heightened by the satis-  
 fying and sweet Perswasion, which the LORD vouch-  
 saith, that all his Sins are pardoned: Yea, in stead of  
 any Diminution on this Head, the greater and more firm  
 Assurance of Faith is, the more through and kindly  
 his Sorrows; seeing evangelical Repentance is the  
 sweet and native Result of these Discoveries, by which  
 the Glory of Christ is displayed unto the Believer,  
 whose Heart is melted by believing Views  
 of him whom he had pierced. See for all

Hof: 6: 3.

Luke 9: 62.

Matth: 13.

20, 21.

Heb: 6: 4,

5. &amp; 10 25,

26, 27.

Isai: 26: 8,

9.

Philip: 3:

10.

Zeeb: 12:

10.

3: 25, Isai: 9. 5, 6. Job 42: 4, 5, 6, Luke 22: 61, 62.

this, as on the Margin. Hereupon, (5.) A Body of Sin and Death, the very Being of Sin as indwelling, becomes a Burden still more heavy and intolerable; tho yet his Mind is sweetned in the solid, well founded, and delicious Confidence of a compleat Delive-

*Ro: 7: 24.* ry, whereof he already enjoyeth pleasure.

*Hof: 6: 1, 2.* Foretastes and Beginnings, which are still

3. upon the Ascendant, in the Course and

*Psal: 103:* Progress of a sanctifying Work. (6.) Grow-

1, 2. ing Light is still sweeter, according unto

*Ro: 16: 20.* its Increase: soasmuch as the GOD of

Glory, whom the Light discovers, is ac-

*Heb: 11: 1.* cordingly seen with a proportioned In-

crease of Perspicacity by the Eye of Faith

*Mat: 5: 8.* besides that, the Influence of perplexing

Temptations must needs be diminished, in

a Proportion to the Believer's Improvement

2 *Pet: 3: 18.* in the Knowledge of our Lord and Saviour

Jesus Christ, in Regard that these Temptations

are entertained less or more, according to

that Measure of Darknells, which our subtiler tempting

Adversaries find in our Mind: On which and the like

Grounds, the Removal of that Darknells

2 *Cor: 4: 6.* by a clearer Lustre of the Light of the Know-

*Psal: 119:* ledge of the Glory of GOD shining in upon

32. the Heart, will assuredly enlarge it, and

procure a running in the Way of the

LORD's Commandments. The Compellation and im-

tual Invitation, which we find, *Isai: 2: 3, 4, 5.* is clear

and pleasant to this Purpose, O House of Israel, come

and let us walk in the Light of the LORD. All who

know these Things in any Measure, will harmoniously

agree, That the Entrance of special and saving Light, to-

gether with the Efficacy thereof, and a walking in the

same, have as much of Heaven in them, as can readily

be enjoyed while the Believer is upon Earth. And hence

the Echo of his Soul unto all these will be

*Psal: 43: 34.* found, as is expressed, viz. O send forth thy

Light and thy Truth, &c. Finally, (7.)

Abcote



According to the Growth of Light, it will be found proportionally efficacious. I may say with Reference unto this, *How forcible are right Words?* It is in this Manner; namely by the Conveyance of Light, that the LORD putteth forth his omnipotent Power, to the strengthening of all the Graces of the Spirit, the pulling up of every Root of Sin, and breaking of Temptations, how strong and subtile soever they may be. Evil Spirits set and endeavour by all possible Efforts to darken the Mind, and the whole Strength of Satan's Kingdom lieth in Darkness; but the Spirit of GOD worketh in a quite contrary Way, viz. By enlightning, and still further radiating the Minds of the Children of Light. He discovereth the Things which are above, he setteth their affections upon them, and thus enableth them to mortifie their Members which are upon the Earth: And in this Way nothing can stand before them, because no Enemy can stand before an omnipotent LORD and Conqueror. Thus it is that all Things are made possible, yea, and facilitated unto them who believeth. The Believer according to his Improvement this Way, enjoyeth (may I say so) the very Spirit and Life of revealed Truth. We know in ordinary Experience, that the extracted Spirit of any Thing hath a great Deal more of Force and Effect, than the Substance of it from which it is extracted, tho' that Substance be of a much greater Quantity. I acknowledge with my whole Heart, That all is Life and Spirit in revealed Truth, and that the Want of Efficacy is only on our side. Yet this Want is supplied abundantly in a Suitable Manner unto these Advances in the Light of the Knowledge of the Glory of God in the Face of Jesus Christ.

*Query VIII.* In what Ways, and from which Evidences may the Believer discern the Reality and Increase of his spiritual Strength, with Respect unto Humiliation?

*Ans.* In Order to a more distinct resolving of this Query, it will be requisite to propose these two Remarks

by Way of Preliminaries. (1.) That Strength is absolutely needful both for acting and suffering, which are clearly pointed at, 2 Tim: 2: 1. wherein *Timothy* and all of us in a Suitableness to our respective Stations, are required to endure Hardness, as good Souldiers of *Jesus Christ*; and it is evident, that the one and other of these are laid Account with by good Souldiers; much of Vivacity and Magnanimity for acting, and likewise Courage and Patience for enduring Hardships, do necessarily belong to the effectual Conduct and Management of our Warfare, especially when the War is carried on against strong and numerous Enemies, (2.) I premise That in Naturals, and peculiarly in Matters of a Spiritual Concern, the grand Hinderance both of acting and suffering magnanimously and pleasantly, is a Power of Admiration to our own Inclinations, which sway us in a Measure proportioned unto the Power and Prevalence of Self; and from this Source do all our

*Isai: 45: 9.* more daring or faith Murmurings against

*Ro: 9: 20.* our Sovereign LORD copiously proceed

Such Repinings, whether more open or covered, do quite unhinge our Spirits, and put us, if it were, out of Joint, that we are neither in Case for doing nor enduring; as an Arm disjointed, wholly, or almost, is accordingly out of Case for any Motion, or at best, moveth uneasily, with Pain, and with little or no Strength. And, with Respect unto a receiving Instruction from the LORD, the Fretfulness of our Minds maketh our Hearts like unto a cracked Vessel, which, tho' it sometimes may receive the Liquor poured into it, yet it can hold none. I add, (3.) That the Source of all this is a great Deal of Want as to Humiliation; the Nature of which was described in Answer to former Queries. These Considerations being previously laid down, the distinguishing Marks of real and growing Humiliation may be the better understood; and therefore for a more direct Answer to the proposed Question, I offer these following, (1.) The Strength of our Humiliation may be satisfactorily tried, by examining the Quietness and Composure

of our Spirits under such Trials as are more provoking,  
 and of a Tendency to procure Faintishness,  
 or more direct and daring Irritation, such *1 Pet: 2:*  
 as Reproaches, Revilings, and the like. *21, 22, 23.*  
 And when the Temper of the Spirit un- *Heb: 11:26,*  
 der these, is truly, in some Measure, Christ- *36.*  
 like ( notwithstanding of a natural Inclination  
 unto Resentment, which is in some Persons considerably strong ) I sincerely think, that this will be  
 found a clear Characteristick of real and growing Humiliation, chiefly when in the LORD's Cause, and the  
 Concerns of his Honour, the Soul is ordinarily inflamed  
 with holy Zeal and Courage towards the appearing for  
 the Interests of GOD's Honour, according to the Measure  
 of Light and Evidence to which the Believer is raised.  
 More particularly, (2.) We may try the Reality  
 and Strength of Humiliation by a calm and patient bearing  
 of Injuries, and these of a considerable Degree, and  
 inflicted by such Persons, in such a Way, and with so  
 many aggravating Circumstances, as often concur to  
 render them not a little hateful. Spiritual Strength,  
 and a considerable Measure thereof, is necessary in this  
 Case to a suffering of Wrong. Great and memorable is  
 the Example which we have recorded, *Num: 12: 1, 2,*  
*&c.* When Aaron and Miriam, with the Bulk of the  
 Congregation, conspired against Moses, who notwithstanding  
 opened not his Mouth. Compare  
 the Instance of a greater than Moses, as on *John 18:*  
 the Margin. The Apostle's convincing *22, 23.*  
 and posing Question is remarkable and clear *Heb: 12: 3.*  
 to this Purpose, *Why do ye not rather take* *1 Cor: 6: 7.*  
*Wrong? Why do ye not rather suffer your*  
*selves to be defrauded?* Which in the Case whereunto  
 these Words relate, was a clear and positive Duty, rather  
 than that they should have exposed the Christian  
 Religion to the Contempt and Mockery of its heathenish  
 Adversaries. (3.) I add to this a compassionate Disposition  
 towards the Injurers themselves, without, through  
 Grace, suffering the Mind to be racked and ill-affected  
 towards

towards them, upon the Account of Wrongs, how great and how inaccountable soever they may be. Our Neighbour is still our Neighbour, howsoever he injureth us, and the Duties we owe to him as our Neighbour, are still the same. Neither is our Obligation to the Performance of them infringed by Injuries; and hence when our wicked Resentments are so far brought under, that the greatest Injuries prove rather quickning to, than of a retarding Influence upon these Duties, the Humiliation of the Mind is real, saving and upbuilding its Growth. In this Manner we are not overcome of Evil, because not engaged into Evil by their doing

Evil unto us; but upon the contrary, we overcome it with Good, by repaying Good for Evil, and with the Advantage on our Part; that is, more of Good, than our Enemies can possibly do of Evil to us.

(4.) Let us try the Growth of Humiliation by the Composition of our Minds (the deeply afflicted under the LORD's Hand, while he hideth his Face). The Difference is great betwixt a deep and kindly Sense of Strokes, in this Case, and Unquietness, Disorder, Ranklings and Repinings, which overcloud and harass the Soul, during the lengthning out of such pressing Trials. This Temper of Spirit we find expressed fully and clearly by, a bearing the

Indignation of the LORD, waiting patiently for him, and other such Designations, of which we have a goodly Number in the sacred Oracles. See amongst these a few in the Margin. Finally, We may try the Strength of Humiliation, by a resolute Progress, adventuring upon, and going on in the LORD's Work, notwithstanding many a Weight of Temptation and Troubles which hang upon us. A Traveller's, or rather, a Soldier's Strength is sufficiently tried by his marching boldly and cheerfully forward, notwithstanding the Difficulties of the Way, and many Hardships.

*Mich. 7: 7.* pressed fully and clearly by, a bearing the

*Psal. 40: 1, 2, 3, & 130: 5, 6.* Indignation of the LORD, waiting patiently for him, and other such Designations, of which we have a goodly Number in the sacred Oracles. See amongst these a few in the Margin. Finally, We may try the Strength of Humiliation, by a resolute Progress, adventuring upon, and going on in the LORD's Work, notwithstanding many a Weight of Temptation and Troubles which hang upon us. A Traveller's, or rather, a Soldier's Strength is sufficiently tried by his marching boldly and cheerfully forward, notwithstanding the Difficulties of the Way, and many Hardships.

*& 27: 14.* Indignation of the LORD, waiting patiently for him, and other such Designations, of which we have a goodly Number in the sacred Oracles. See amongst these a few in the Margin. Finally, We may try the Strength of Humiliation, by a resolute Progress, adventuring upon, and going on in the LORD's Work, notwithstanding many a Weight of Temptation and Troubles which hang upon us. A Traveller's, or rather, a Soldier's Strength is sufficiently tried by his marching boldly and cheerfully forward, notwithstanding the Difficulties of the Way, and many Hardships.

*& 31: 24.* Indignation of the LORD, waiting patiently for him, and other such Designations, of which we have a goodly Number in the sacred Oracles. See amongst these a few in the Margin. Finally, We may try the Strength of Humiliation, by a resolute Progress, adventuring upon, and going on in the LORD's Work, notwithstanding many a Weight of Temptation and Troubles which hang upon us. A Traveller's, or rather, a Soldier's Strength is sufficiently tried by his marching boldly and cheerfully forward, notwithstanding the Difficulties of the Way, and many Hardships.

*If. 50: 10.* Indignation of the LORD, waiting patiently for him, and other such Designations, of which we have a goodly Number in the sacred Oracles. See amongst these a few in the Margin. Finally, We may try the Strength of Humiliation, by a resolute Progress, adventuring upon, and going on in the LORD's Work, notwithstanding many a Weight of Temptation and Troubles which hang upon us. A Traveller's, or rather, a Soldier's Strength is sufficiently tried by his marching boldly and cheerfully forward, notwithstanding the Difficulties of the Way, and many Hardships.

*Heb. 12: 1, 2.* Indignation of the LORD, waiting patiently for him, and other such Designations, of which we have a goodly Number in the sacred Oracles. See amongst these a few in the Margin. Finally, We may try the Strength of Humiliation, by a resolute Progress, adventuring upon, and going on in the LORD's Work, notwithstanding many a Weight of Temptation and Troubles which hang upon us. A Traveller's, or rather, a Soldier's Strength is sufficiently tried by his marching boldly and cheerfully forward, notwithstanding the Difficulties of the Way, and many Hardships.

Indignation of the LORD, waiting patiently for him, and other such Designations, of which we have a goodly Number in the sacred Oracles. See amongst these a few in the Margin. Finally, We may try the Strength of Humiliation, by a resolute Progress, adventuring upon, and going on in the LORD's Work, notwithstanding many a Weight of Temptation and Troubles which hang upon us. A Traveller's, or rather, a Soldier's Strength is sufficiently tried by his marching boldly and cheerfully forward, notwithstanding the Difficulties of the Way, and many Hardships.



Hardships which otherwise incompass him, and in a peculiar Manner when he is called to the difficultest Work.

The Order of Purposes requireth that I, now represent some Things relating to the Reality and Growth of saving Faith.

Query IX. By which Evidences, as solid and clear, may the Truth and Increase of saving Faith in the exercised Soul be safely tried?

Before I answer more directly, it will not be improper in a Word to represent the Import of the foresaid Trial, which will appear, if we consider,

(1.) That saving Faith is the great and Mother-grace, the first Mover under the

Spirit's Influences in the exercised Soul. (2.) That all the other Graces of the Spirit in the Order of the LORD's Working, depend upon, and are influenced by Faith, as is manifest from the preceeding Ground, and throughout the Tenor of the Word; unto which the clear and undoubted Experience of every Believer agreeth plainly. It is only by a settling

the Affections upon the Things which are above, that our Members which are upon the Earth can be mortified. (3.) Thus

only the strongest Holds of Corruption, and the greatest Strengths of Satan's \*Kingdom are brought down in the Exercise of Faith, and according to the Measure there.

(4.) Without Faith it is impossible to please GOD, and whatsoever is not of Faith, Son, whether in our more religious, or

ordinary Actings in stated Business, and in any Thing whatsoever. And therefore a close and impartial Trial, with Respect unto this, is of absolute Necessity. (5.)

As without Faith nothing can be done aright, and find Acceptance with the LORD, so he hath made all Things possible, and in his great Mercy, endreth them easie after this Manner. If

thou canst believe (saith the LORD to the

Col: 3: 1,

2; 3. com-

pared with

5.

\* Gal: 5:

24.

Heb: 11: 6,

Ro: 14: 23

Mark 9: 23.

24.

distres-

distressed Parent) *all Things are possible.* Had we Faith as a Grain of Mustard-seed, we might say (as our LORD expresseth it) unto this Sycomore-tree, *Be thou plucked up by the Roots, and planted in the Sea,* and it would obey us.

These few Notes premised, I answer to the Query more directly and particularly. (1.) We may understand the Increase of Faith by the Growth of Light: I understand that special and saving Light which proceedeth from sovereign and free Mercy upon the LORD's Part, and as in us, is a chief Ingredient in the Nature of this Grace, is the Source or Fund of all the Motions thereof, and is extended throughout the

Whole of the Believer's Way. He who \* *John 6:* hath \* *heard, and learned of the Father,* 44. 45. *cometh unto me,* saith our Lord Jesus; and it is evident, that he only doth, and will come unto him. But more particularly, this Light may be tried with Respect to the subsequent, great and important Heads. (1.) Special and saving Light as to its Reality and Increase, may be tried with Respect unto

the Covenant of Grace, as that Covenant \* *Isai: 42:* centereth in the Lord Jesus, who is \* *given* 6. & *Jo: 8.* *for a Covenant to the People,* and a Leader and Commander unto them. This Gospel

Covenant is of such a Nature, that it cannot be rightly understood, without special Instruction, conveyed by the Word and Spirit into the Heart, in a Way of solid Exercise and Experience. And whatsoever some may think, who otherwise profess Orthodoxy in their Sentiments concerning it, yet as the Set of Spirit, and Tenor of the Way of all and every one in a natural Estate run out in a legal Channel; so a truly evangelical Temper and Conversation are only the Product of that Instruction, which Flesh and Blood cannot bestow.

\* *Psal: 25.* *The secret of the LORD is with them that fear him,* \* and (as the Words run in the Original)

*Isai: 49: 8.* *his Covenant is with them,* to make that Covenant, or Secret of heavenly

Wis-

Wisdom known unto them. (2.) That Light which is the Source and Life of saving Faith, may be fitly proved by the enlightned Person's Acquaintance with the Devices of evil Spirits, of which no doctrinal Account can well be given, that shall reach the exercised Person his variously circumstanced Cases; and tho' the sacred Oracles of GOD afford us a compleat Thoroughness of Information about these Things, yet the Accounts left in Record there, can never be understood without an enlightning Work, by which these Intreagues are discovered and defeated in the Course of our spiritual Warfare: and therefore the exercised Person's Acquaintance with the forementioned Subtilties, will be found a satisfying Evidence of a proportioned Growth of special and saving Light. In this Respect the great Apostle of the Gentiles declareth both in his own Name, and in Name of other Believers, that they were *2 Cor: 2:11.* not ignorant of Satan's Devices. But more particularly, the improving Christian becometh accordingly acquainted with these following Classes of Satan's Engines, towards the extinguishing (were it possible) the Life of GOD in the exercised Person. (1.) That Murderers and lying Spirits lay out themselves with all their Power and Cunning, for darkning the whole Face of revealed Truth, and to procure a staggering about, and (if possible) a Denial of the whole Systeme of revealed Doctrine. This was the Aim of Hell in that Course of Temptations, which we have narrated *Psal. 73. per tot.* as pointed at the invalidating of the real, secret and solid Gain of true Religion. All which were keenly attacked, upon Occasion of the great prosperity of the wickedest of Persons, while they who fear the LORD, and many who fear him greatly, do groan, and are like to be oppressed under the Load of many great and intolerable Vexations and Troubles. The like Temptations we have represented, *Mal: 3: 15.* And now we call the Proud happy, yea, they that work Wickedness are set up, yea, they that tempt God are even delivered. Now, when the Believer hath, under Hea-

ven's Influences, wrestled through many such Depths and is accordingly made well acquainted with the same: this speaketh out the Reality and Increase of saving Light. (2.) These lying Spirits do likewise imploy all their Power and Cunning for darkning, defacing, and (were it possible) extinguishing intirely the Faith of that which the LORD may have manifested concerning his everlasting Love, and the Believer his Interest in the same. Gracious Persons are liable to various

*Isai: 44:14.* Shakings in this Regard; *Zion saith, The LORD hath forsaken me, my GOD hath forgotten me.* *Psal: 77:7.* *Hath he forgotten to be gracious, &c.* 8, 9. I need not insist upon Matter of Fact as to this. Only, in so far as the Believer hath

through Grace, in a Course of Wrestlings, been brought to see through these Mists, and is raised to a good Settlement as to his everlasting Estate, in Opposition to the contrary sophistical Reasonings, and perplexing Fears, which our subtle Enemies suggest; he may safely reckon upon a good Improvement as to this special and saving Light, of which I now speak. (3.) Our Enemies also are at all Pains for strengthening their Party within our Bosoms; I mean every Lust, and especially our chief and Mother-corruptions, upon which many others depend, that in this Manner they may strike at the very Roots of Faith, and all the other Graces of the Spirit. Now, in so far as the Believer is raised to the understanding the Devices of Hell in this Regard, and is taught and enabled to defeat them, he

may reckon upon a proportioned Improvement as to the Light. *I kept my self* (said the Psalmist) *from mine Iniquity.* So much for the Branches of the Head. (3.) Light may be tried with Reference unto a deep Impression of, and strong Assent unto whatsoever the LORD hath revealed in his Word concerning the Reality, and invisible Glory of Things spiritual and eternal. The glorious Gospel is all Mystery

*Pf: 118: 23.*

*1 Kings: 8.*

38.

*Heb: 12: 1.*

2.

*Heb: 11: 1.*



the Wisdom of GOD in a Mystery; and therefore the special and proper Object of Faith is wholly, or at least, chiefly Myfterious: I say, chiefly, for that the LORD's Testimony concerning the Works of Creation and Providence, belongeth also unto that Object. It is through Faith we understand that the Worlds were framed by the Word of GOD. But that which I now speak of, is intirely and only Mystery, whereof we have the Knowledge by Revelation alone, and by no other Mean: I understand Revelation, as the whole of the LORD's revealed Will is contained in the now written Word; and hence a strong and sweet Assent unto these Truths, from the real, solid and growing Evidence of Light, is a clear and satisfying Mark of the Believer's Increase: Which will be more manifest, if we consider, That the intire Set of Spirit, and the whole of his Conversation will be ordered according to this Light, and the Assent which floweth from it, and is founded upon the Authority of that GOD who cannot lie, and speaketh in his Word. In this Event the Soul is accordingly ballanced right, as to all the Enjoyments of Time, prosperous, or adverse; and therefore will neither be puffed up by the one, nor dejected by the other; seeing the very Graces of Sin are lothsom, and the Marrow of the World is meer Vanity, neither the Sufferings of Time to be compared with the Glory that shall be revealed. And moreover, the Soul's embracing the Lord Jesus, as held forth in the great and precious Promises, and the intire Life of Faith depending upon him as the Fountain of Life, are measured by the forementioned Light and Assent, by which the Believer setteth his Seal to it, that GOD is true.

The next, which is the second general Mean for the trial of the Reality and Increase of saving Faith, shall be by the Exercise of that Faith in pleading at the Throne of Grace, according to the Tenor, and encouraging

1 Cor: 2: 7.

Heb: 11: 3.

Ecclesiastes 1: 1, 2.

2 Cor: 4:

17, 18.

Heb: 11: 23,

24, 25, 26.

John 3: 33.

&amp; 6: 44.

Gal: 2: 20.

raging Claims which the Covenant of Grace affordeth unto every Believer. I presuppose the great

2 Cor: 6: and comprehensive Promise, namely, *I will be their GOD, and they shall be my People, I*

16, 18. *will be a Father unto them, and they shall be my Sons and Daughters; which manifestly*

4. *comprehends Grace and Glory, with whatsoever pertaineth to Life and Godliness.*

1 Cor: 3: *All Things, saith the LORD, are yours, whether Paul, or Appollo, or Cephas, or the*

21, 22, 23. *World, or Life, or Death, or Things present, or Things to come: All are yours, and ye are Christ's, and*

*Christ is GOD's.* This is the Believer's large and rich Charter. But not insisting on these Generals, which

may assume as beyond Debate in this Matter, I shall condescend upon the following Particulars as special

Blessings, for which he, by Faith, pleadeth with Success at the forementioned Tribunal; and according to

his Dexterity and Improvement in these Regards, the Reality and Increase of Faith may be safely determined

He toucheth, (1.) his continued Pleas upon Christ's Righteousness, which is the alone Righteousness where

in he standeth before our sovereign, just and holy LORD, and upon which alone he dare adventure to

bottom his Claim in all his Appearances; and seeing he is in Christ, he may reckon upon a compleat Freedom

from Wrath, and a sure Title to the whole Purchase of the only Redeemer, who is his gracious Head and Husband.

He dare not adventure to lay Stress upon any Thing else, save that perfect Righteousness in his Appearances before the

righteous Judge of all the Earth; and hence in a Suitableness unto his being freed from

the Remains of a contrary Strain and Tincture, resulting from that legal Byass

which still attendeth corrupt and proud Nature, more or less, he may safely pass his Verdict concerning some

what of real Increase and Strength as to saving Faith

(2.) On this Ground he may further try his Improvement

ment, by some habitual Dexterity, in pleading for Counsel and Conduct, according to the several Exigencies of his Case, as circumstanced, both in Temporals and Spirituals: Forasmuch as, every Thing is spiritual to the spiritual Mind, and the Knowledge of the LORD and his Way, is the great Interest of one and all of the Children of Light. (3.) The same Trial may be made, by his pleading in Faith for the Preservation, Strengthening and Increase of Faith, together with all the other Graces of the Spirit; this being his great and continued Suit, That it would please the LORD mercifully to establish him in all these forementioned Respects. (4.) The same Enquiry may be made with Reference to his pleading for the bringing down of the strong Holds of Corruption, and against the very Being of Sin; as also in a peculiar Manner, against these Sins which more easily beset him. (5.) He may try it by his Pleadings, that the LORD would unravel the greatest Subtilties, and demolish the most formidable Strengths of Temptation. (6.) In like Manner, let him examine himself, by his habitual Pleadings for Support, Quietness, and Sweetness of Mind, under the heaviest and most perplexing Troubles; as also for effectual Deliverances out of them. And seeing the LORD is the Hearer of Prayer, and an habitual Exercise of the Soul in this Manner, will not be, without some real and desirable Success in his own Way, and according to such Measures which our gracious and bountiful LORD is pleased to bestow, it will be found, that the Pleadings and Success in these Respects, will bear some sweet and lovely Proportion, whereby the Trial shall be rendered accordingly fair and clear: And tho' much of this may be hid for a Time, yet the whole shall tend to his further

Humili-

*Psal:* 43: 3.  
*Isai:* 8: 21.  
*2 Pet:* 1: 19.  
*Luke* 17: 5.  
*Psal:* 90: 17.  
 & 138: 3. 8.  
*Mark* 9: 23.  
*2 Chro:* 20.  
 12.  
*Ro:* 6: 14.  
*2 Cor:* 10:  
 4.  
*Pf:* 18: 23.  
*Heb:* 12: 1,  
 2.  
*Pf:* 73: 17.  
*2 Cor:* 12:  
 8, 9.  
*1 Cor:* 10:  
 13.  
*Pf:* 55: 22.  
 & 44: 4.

Humiliation, and more firm Establishment in the sequel.

The third Expedient for trying the Strength of Faith, may be seriously to enquire into its Influence upon the whole Conversation; with Respect to which, the following Considerations may be examined, (1.) How far a Body of Sin and Death, together with our special and more leading Corruptions are brought down, in the Exercise of saving Faith; and for understanding this, Search is to be made concerning their Influence for darkning our Minds, and hindering us in our Approaches to the LORD in the Name of Christ, whether more ordinary, or such as are more solemn, chiefly upon the LORD's Day, which he hath set apart to be wholly

employed in his Worship: Such Occasions  
*Col: 3: 1,* will readily discover the Strength of these  
*2, 3. 5.* Enemies, and our Improvement accordingly  
*Gal: 5: 17,* ly in overcoming them. (2.) More parti-  
*24.* cularly, the Strength of Faith may be tri-  
*Ro: 8: 13.* ed by the Entertainment we give to these  
*Heb: 12: 12.* perpetuated Suggestions and Sollicitations  
 to Unbelief, which our Bosom Enemies, in

Conjunction with evil Spirits, and their Instruments, will not fail to propose and push. The Height unto which these Floods of Temptations ordinarily swell, will be of great Use to shew us the true State of Matters in the foresaid Regards. No gracious Person may expect Immunity from Temptation, while in Time; notwithstanding, in so far as he is raised above that Hurt; and these Disturbances which they procure, he may accordingly with Safety pass his Verdict in a Suitableness to his Quietness, Strength, and

Establishment, amidst these Winds and  
*Matth: 7:* Tempests. (3.) The Strength of Faith,  
 from 24. with Respect to its Influence, upon the  
*Heb: 3: 2.* Conversation, may be measured by our Dex-  
*Pf: 71: 14,* terity and Growth, in denying our selves,  
*15, 16. &* taking up our Cross daily, and following  
*118: 10, 11,* the LORD: On the particulars of which,  
*12, 13, 14.*

I shall



I shall not condescend at this Time. (4.) The same Influence thereof upon the Conversation may be brought to the Touch-stone, by trying the sweet Composure of our Spirits amidst Temptations and Troubles, and especially when divers of them concur at the same Time, and to a greater than ordinary Height, *Rom: 8: 35.*

In fine, to conclude the present Purpose, I add these two or three Generals, as of good Use for trying the Believer's Increase every Way. (1.) He may try his Improvement, by a rooted Humbledness and Meekness of Spirit, throughout the whole Strain of his Conversation. These we find in Scripture are particularly condescended upon, as special Parts of Christ's Image, and therefore the main Thing in that Badge and Livery of the LORD Jesus, which all his Servants are adorned with, and in the Exercise of which, much Serenity and Sweetness will be enjoyed, amidst the most perplexing Troubles in Time. I mention this the rather, because many Incumbrances, which the Business and Troubles of Time do still afford, will administer a great Variety of Occasions, both for the Exercise and Trial of these Graces, and the mighty Workings of the Law of Sin in our Members, require a continued Course of Watchfulness in Attendance upon the LORD, for draining these Springs; chiefly because our Sorrows, even for Sin, are ready to degenerate into secret Ranklings, in stead of a kindly and effectual Concern: On all these Accounts a rooted Quietness and Meekness of Spirit, throughout the Course of our Work and Warfare, and amidst all our Troubles and Confusions, will be found a solid Evidence of Growth. (2.) We may bring our Growth to the Touch-stone, and judge of our Strength, according to our spiritual and heavenly Dexterity in that blessed (shall I so call it) Art of casting our Burdens upon the LORD, of what Kind, or how great soever they may be

*Mat: 6: 24.  
& 10: 38.  
Mark 8: 34.  
Psal: 9: 1.  
Philip. 4: 4.  
1 Thes: 15: 16.*

*Matth: 11: 28, 29.  
Zeph: 2: 3.  
Col: 3: 12.  
Ro: 7: 23.*

*Ps.* 55: 22.  
23.

*Rev.* 2: 17.

*Mark* 9: 23,  
24.

*Psal.* 27: 1,  
2, 3.

be. The greatest Conflicts, and sorest Pinches, but also the surest and sweetest Victories of Faith have Place here. Finally, Growth may be tried, according to the Set of our Spirits, with Respect unto the several Petitions of the LORD's Prayer; which certainly contain the All of what our Souls should desire; and a Mould of

Heart suitable unto these Petitions, is according to its Measure, a sure and sweet Indication of a confirmed State of true Religion, and undefiled.

*Query* X, From what Evidences may the Seed of Grace sown in the Soul, be accounted ripe?

*Ans.* Tho' I can say little of this, being so very remote from the Experience, yet I shall adventure to represent somewhat as what my Soul, thorow Grace, aspireth after. And that I may express my mean Thoughts the more clearly, I presuppose, (1.) That the Believer while in Time, serveth an Apprentiship for Glory. It

\* *Matth.* 5.  
48.

1 *John* 3: 3.

*Ro.* 22: 3.

\* *Mat.* 10.

24. & 10,

38.

*Mark* 8: 34.

\* *Gal.* 5: 6

ment in this,

\* 1 *Cor.* 13:

10, 12, 13.

1 *John* 3: 1,

2, 3, &c.

is his pleasant Business upon Earth, to be \* learning that Service, which is performed compleatly in the higher House. (2.) As this is performed, in the LORD'S Strength, by a Course of Faith, expressed in the Christian's \* denying himself, taking up his Cross daily, and following his LORD; so all the Workings of that Faith under Heaven's Influences, devolve naturally into the Exercise of evangelical \* Love. The improving Christian groweth herein, and according to his Improvement in this, he advanceth every other Way, and in this Manner, he approacheth towards that Estate, wherein Faith and Hope are \* swallowed up in glorious Love, and perfect Enjoyment. (3.) Every gracious Person shall be at length made ripe in a gracious Estate; for nothing that's impure can

ent

enter into Heaven, and there's no *Work*, nor  
*Device*, nor *Knowledge*, nor *Wisdom* in the  
*\* Grave* whither we go. It is no Prejudice  
to this ( tho' otherwise Matter of just  
Humiliation before GOD ) that much of  
the *Ripeness* is sometime wanting, when yet the Be-  
liever's Day is near a Close ; for the Work  
is the LORD's; and wrought by a *\* crea-*  
*tive Power*, which can soon make up what's  
deficient. These Remarks premised, I  
would think the Ripeness of the Seed of  
saving Grace ( to my poor Reach ) may consist in the  
following Particulars taken together. (1.) A confirm-  
ed Faith concerning the Reality of Things spiritual and  
eternal, and such believing Views of the invisible Glo-  
ry of another World, as also of the whole Systeme of  
revealed Gospel Truth, with every Thing else thereto-  
belonging, as satisfieth the Soul to the full about these  
Matters. The Believer, while in Time, hath his Tri-  
als ( and some very sharp ) about the Remains of the  
Vail that's upon his Heart. Much of Darkness about  
the Glory of Christ, and the Truth as it is in Christ Je-  
sus, straitneth him not a little during his Pilgrimage,  
and giveth Handles to manifold Sets of Temptations  
about these weighty Matters, which I need not conde-  
scend upon in this Manner. Only, it's a considerable  
Part of Ripeness for Glory, when these  
Mists are happily dispell'd, and the *\* Sus-*  
*picious*, Fears and Failures of Faith about  
a future eternal Estate, and every Thing  
pertaining thereunto, are happily over-  
come. (2.) It further belongs to this Ma-  
turity, that the Believer have, thorow  
Grace, surmounted his Doubts, Fears, and  
Hesitations, with Respect to his own gra-  
cious Estate, and his eternal Wellfare.  
While he continueth much in the Dark as to this great  
Matter, he cannot look upon himself as ripe, nor enter-  
tain with Comfort the Thoughts of entring upon an  
eternal Estate. But when this great Business is set in  
some Fullness of Evidence, the Seed is ripe in so far

\* Eccles: 9:

10.

Eph: 5: 27.

\* Eph: 2:

10.

Ro: 16: 20.

\* Heb: 11:

1.

John 3: 33,

&amp; 6: 68,

69.

Isai: 25: 7.

2. Cor: 3:

18, 19.

the Sting of Death is taken away, and the Believer's raised unto a Fittedness for singing Faith's Triumph over it, \* *O Death, where is thy Sting!* &c. *Who shall separate us from the Love of Christ? I know that my Redeemer liveth!* &c. &c. (3.) It is a most needful Part of this Ripeness, that the Believer have, in the LORD's Strength, made good

Advances in his Generation Work, according to the Station wherein the LORD had placed him. It is necessary towards a comfortable Account,

\* *Luke 19: 12, 13.* that the Master's Goods be \* improved to some proportioned Increase. The Work of Time must be done, in Order to an agreeable Passage out of it. And of this the LORD is pleased sometimes to give Intimations to the Believer. Thus he ushereth

\* *Verse 6:* his coming by an \* awakening Cry, whereby the Christian is stirred up, furnished and determined to go thorow more

of Work in a short Time, than he had expedied for a long while in the former Course of his Life. He's not to run long, and therefore he runs the faster;

\* *Deut. Ch. 29. & 30. & 31. & 32. & 33.* witnesses \* *Moses, Joshua,* and others, who did a great Deal of Work in the latter Parts of their Day, tho' still they were busied through the whole. Finally, (4.)

And *Josh. Chap. 24.* This Maturity of the Seed, and Readiness for Death, containeth some rooted Experience of Heaven's Work (as it can have Place in Time) and so much of a Kind of familiar Acquaintance therewith, as is

necessary to sweeten the Passage, when we must encounter the King of Terrors. I understand such a Confirmation in saving Faith, just now to be turned into Fruition, and so much of the Love of Christ proceeding from thence, that (may I so express it) if our LORD stood, as it were, on the other Side of a Sea of Brimstone, and said to the poor Believer, Come

\* *Song 8.7,8.* hither, he's \* ready, in his Strength, to stand in, and adventure thorow, upon his Call.

E I N I S.